

ought to draw towards it the affections of the soul. But here, in the character of Christ as God, we have all kinds of beauty meeting and harmoniously blending. The excellencies to be found separately and to a limited extent in the creature, all meet and are infinite in him. We profess to admire true majesty when we meet with it; and will we not admire the Ancient of Days, on the throne of the universe, amidst the hosts of heaven, and exercising dominion over unnumbered worlds? With what should we be so much struck as with spotless holiness, which shrinks from the very appearance of evil? Alas! our eyes, as they wander over the world, cannot discover it among men, but here we have it shining in beauty, without a spot to detract from its loveliness. Do we feel ourselves constrained to admire benevolence? and will not our feelings flow towards Him who hath filled every part of creation, air, earth, and ocean, woods and waters, with animated beings, sustained by his power and fed by his bounty? Are our hearts softened by that tenderness which can forgive an enemy and receive him as a friend? and will they not melt in love when we hear of God pardoning the very chief of sinners, stretching out his arms to embrace them, and preparing for them enjoyments as glorious as they are enduring?

And there are qualities in the person and character of the object set forth to our contemplation and love which endear him yet more to the heart. In the very idea of an infinite God there is something calculated to overpower the spirit of weak and sinful man. Man, in every age of the world's history, has been afraid to look upon the full purity of God. His mind, pained by the contemplation, has been at great pains to carnalize a spiritual God, and embody him in symbol. Man has ever been carnalizing God, and in carnalizing has degraded him; but here, in the Christian system, is a God

incarnate without
being degraded. In the Mediator, the Divine and
human na-
tures are united, and in such a manner that the
one does not
destroy or overpower the other, but each retains
its own pro-
perties, and the whole is in unity and harmony.
The bright-
ness of the Father's glory, without being shorn of
a single ray,
is represented under a milder lustre. All coldness
and distrust
are banished when we remember that, in drawing
near to Christ,
it is man coming to man. Unbelief is dispelled
when we cou~